NEVV ENGLANDS TEARES, FOR OLD ENGLANDS FEARES.

Preached in a Sermon on *July* 23. 1640 being a day of Publike Humiliation, appointed by the Churches in behalfe of *our native Countrey in time of feared dangers.*

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Sent over to a vvorthy Member of the honourable House of Commons, vvho desires it may be for publick good.

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TO THE READER.

COVRTEOVS READER,

THou haſt here preſented to thy view, a Sermon preached to ſome in *New-England* for *Old Englands* ſake; wherein is expreſſed much love, to a Countrey left. It was once imputed to *Anaxagoras*, that he cared not for his Countrey, becauſe hee ſeemed to be little moved with the ruines thereof. This cannot be imputed to our brethren of *New-England*; for they, not ſeeing, nor hearing of, onely fearing the ruines of this our Countrey, were deeply affected with it; a ſigne they love us. Some have applyed that of the Apoſtle to them; 1 *Iohn* 2.19. (*They went out from us, becauſe they were not of us, for if they had beene of us, they would no doubt have continued with us*,)

but how falſely it is applied, this Sermon doth diſcover; for certainly *they are of us*, though *they bee gone from us*, *for if they were not of us*, their affections would not have ſo *continued to us*, as to faſt and pray for us. *Amor poſcit amorem.* Let our affections bee endeared to them.

As for this Sermon, expect not eare-pleaſing, but heart-affecting phraſes in it: the Author ſought not ſo much to pleaſe as to profit; not to informe the judgement, as to worke upon the affections; If thou bring thy heart with thee to the Reading of it, thou mayſt find thy heart melting by Reading of it, and then thou ſhalt have cauſe to bleſſe GOD for it. *Vale.*

NEVV ENGLANDS TEARES, FOR OLD ENGLANDS FEARES.

Iob 2. 13.

So they ſate downe with him upon the ground ſeven dayes and ſeven nights, and none ſpake a word unto him, for they ſaw that his griefe was very great.

THE words are ſpoken of *Jobs* three friends, who were now come to viſite him, and ſympathize with him in the time of his diſtreſſe. They had made an appointment thus to doe, *verſ.* 11. *viz.* to come to mourne with him, and to comfort him. For thus the godly ſhould ſend to one another in like caſe

and acquaint one another with the ſorrowes and calamities of their friends and brethren, and agree to contribute and caſt in their ſorrowes and ſympathize when their friends are afflicted. A godly practiſe, and which the Churches in this Land doe well this day to imitate.

Now then are *Iobs* friends comming towards him, and *when they lift up their eyes afarre off, they knew him not, &c.* Affliction may ſo alter the outward face of things and friends, that ancient acquaintance may not know them. Upon this, *they ſate downe with him upon the ground, &c.*

Obſerv. The ſumme of what is now read unto you, is the ſympathy of *Iobs* friends in the time of his calamity; and from it we may obſerve this point,

That it is the part of true friends and brethren, to ſympathize and fellow-feele with their brethren and friends when the hand of God is upon them. For thus, you ſee, did *Iobs* three friends here doe; and they performed a very brotherly office of love in ſo doing. When therefore afterwards their hearts grew more hard towards him, he cals upon them for the ſame compaſſions, *Have pity upon mee, have pity upon mee, O yee my friends, for the hand of the Lord hath touched mee.* From whence wee may likewiſe collect, that *when the hand of God hath touched a friend, all his friends ſhould have tender pity upon him.* And ſuch affections have the godly ſhewen forth, as we finde in Scripture. *Who is weake,* ſaith *Paul, and I am not weake? Who is offended, and I burne not?* When *David* was in great heavineſſe, as being under

Iob 19.21.

2 Cor. 11.29.

under a great affliction by the rebellious insurrection of the sonne of his owne loynes against him, *Mephibosheth*, the sonne of *Ionathan*, *Davids* deare friend, did neither dresse his feet, nor trimme his beard, nor wash his clothes, untill the day that the King returned in peace. 2 Sam. 19. 28. And *Ieremy* writes a booke of Lamentations for *Iudahs* misery, though himselfe had then his life given him for a prey. When the naturall body of Christ was to suffer, hee said to his friends, *Weepe not for mee, but weepe for your selves*; but when his mysticall body suffers, he expects that wee should not weepe so much for our selves as for him.

Nay, *David* sympathizeth with his very enemies; *As forme, when they were sick, my clothing was Sack-cloth, and I humbled my soule by fasting; I behaved my selfe as though he had beene my friend or brother, I bowed downe heavily as one that mourned for his Mother*, Psal. 35. 13 14. Whence wee gather, what our affections and behaviours ought to be for our friends, brethren, and mother, in their distresse. Yea, which is yet more, wee find one wicked man fellow-feeling with another. *Ahaziah*, a wicked King went downe to visite wicked *Ioram* the son of *Ahab*, because he was sicke, 2 *King.* 8. 27. 29. And both God and his Church and Children will complaine in the want of this brotherly affection. *Among all her Lovers*, saith *Ieremy*, *shee hath none to comfort her*, Lam. 1. 2, It was indeed *Ierusalems* misery not to be pitied, but withall it was her Lo-

vers,

vers ſinne. Therefore ſhe complaines, verſ. 12. *Is it nothing unto you all, yee that paſſe by? Behold and ſee, if there bee any ſorrow like unto my ſorrow, &c.* Againe, *I called for my Lovers, but they deceived mee.* Verſ. 19. And *Obadiah* prophecieth againſt *Edom* for their cruelty, and want of compaſſion with their brethren of *Iudah* in the day of their diſtreſſe. When Chriſt is any way afflicted, he expecteth Matth 25. to be pitied, and will openly condemn them before all the world that omit this duty. And that parabolicall ſpeech of Chriſt to the Iewes, of children ſitting in the Market place, and calling Luk 7.32. one to another, and ſaying; *Wee have mourned to you, and yee have not wept*, is taken from this ground, that it is matter of juſt complaint, if when friends doe mourne, their fellowes doe not weepe.

But the Scriptures are expreſſe in the com- Rom. 12.15, 26. mand of this ſympathy. *Rejoyce with them that rejoyce, and weepe with them that weepe; be of the ſame mind one towards another.* When the Apoſtle had ſaid, *Let brotherly love continue*; in the verſes following hee inſtanceth in two duties Heb. 13.1,2,3 thereof; firſt, *In entertaining ſtrangers*; ſecondly, *In remembring them that are in bonds, as bound with them, and them that ſuffer adverſity, as being our ſelves alſo in the ſame body.* God doth then expreſly require this part of brotherly love. The Doctrine is cleare enough, *It is the part of true friends, &c. A friend loveth at all times, and a* Prov. 17.17. *brother is borne for adverſity.*

Reaſons

Reaſons.

Becauſe they are members of the ſame body; the Reaſon intimated by the Apoſtle, *Remember them that are in adverſitie, as being your ſelves alſo in the ſame body.* Now it is the part of one member to fellow-feele with another. When the *Shunamites* ſon was ſick, eſpecially in one part, his whole body complained, ſaying, *My head my head.* This made *David* to ſay *for my brethren and Companions ſake, I will ſay, Peace be within thee.* He deſired the peace of *Ieruſalem*, becauſe of his brethren and companions there, who were as it were, bone of his bone. 1

2 King. 4. 19.

Pſal. 122. 8.

It is a great lightning of the afflictions of brethren, to be bemoaned by brethren and friends in time of affliction. *Solamen miſeris ſocios, &c.* ſociall ſorrowes doe ſomewhat ſolace the miſerable. Which wee ſee in *Ieruſalems* Complaint for want of pity from her Lovers, and *Iobs* (at laſt) from his friends. Now it is the part of friends and fellowes to beare one anothers burdens. Yea it is of the Law of Chriſt, which is the Law of Love. And ſurely, if a man doth but ſee his horſe over-burdened, he will run preſently and lighten the loade that is upon him. 2

Gal. 6. 2.

Againe, Conſider that it may be the caſe of friends themſelves, who then would be glad to be ſympathized with. A man that hath friends, ſaith *Salomon*, muſt carry himſelfe friendly. He may ſoone els looſe his friends when he expects 3

Prov. 18. laſt.

to be dealt with friendly by them. One reaſon
Iam.2.13. why *mercy rejoyceth againſt judgement*, is becauſe as it hath yeelded mercy to others in time of Iudgement, ſo now it expects the ſame from them in like caſe.

4 Laſtly, It is an eaſie ſervice of Love. It coſt *Jobs* friends but little to come and beſtow their teares and their ſorrowes upon him. What can a friend doe leſſe? true friendſhip and brotherhood goes further, it will, nay it muſt, if need be,
1 Joh.3.16. lay downe its life for the brethren.

Vſe.

1 Before I come to the maine uſe which I ayme at, I will ſpeake a few words, by way of Information, to ſhew how farre they are from being friends or brethren, who are ready to rejoyce at the afflictions and miſeries of others. A right E-
Obad.ver.12. domitiſh quality; for *Edom* rejoyced over the children of *Iudah* in the day of their deſtruction, and ſpake proudly in the day of their diſtreſſe: and theſe were a curſed generation. And indeed
Pſal.35.15. the Pſalmiſt implyes it to bee a property of abjects thus to doe: *In mine adverſity they rejoyced, and gathered themſelves together, yea the abjects, (i.e.* the caſt-wayes*) gathered themſelves together.* And it is commonly obſerved, that men and women who have turned Witches, and been in league with the devill, thereby to doe miſchiefe, are never given over ſo to doe, till they begin to have an evill eye, which grieveth at the proſperity,

proſperity, & rejoyceth at the miſery of others. Hence Witchcraft is deſcribed by an evill eye.

I know not what eye hath bewitched my young Lambes. And when any are bewitched, it is a phraſe of ſpeech among many to ſay, they are over-ſeene, *i.e.* lookt upon with a malicious eye. Nay, it is the property of the devill to be thus affected. Mans proſperity is his paine, and mans adverſity his rejoycing, as we ſee in *Iob*; neither is there (ſcarce) any thing that doth more import the ſeed of the Serpent in a man, then this ſame ἐπιχαιρεκακία, rejoycing in the evill and miſery of another. It is then the property of Edomites, abjects, witches and devils, to rejoyce in the miſery that befalleth others. And though I am not able to charge any of you with this curſed affection, yet I doe wiſh you to look into your owne hearts, for this I am ſure, here are ſtrong temptations ſometimes, leading towards it in this Land, which when they meet with an heart voyd of grace, muſt needs ſtirre up the diſpoſition in it, and not only emulations and envyings, but witchcraft it ſelfe is a work of the fleſh.

Neſcio quis teneros oculus mihi faſcinat agnos.

But the uſe that I doe principally intend, is of Exhortation to you all, as you deſire to approve your ſelves the true friends and brethren of your deare Country-men in old *England*, to condole with them this day in their afflictions. *Iobs* friends, you ſee, did it for him ſeven dayes and ſeven nights, *i.e.* many dayes. O let us doe it then this one day, at leaſt, for theſe.

Gal. 5. 19. 20.

Indeed when we looke upon our ſelves at this time in this Land, the Lord hath given us great cauſe of rejoycing, both in reſpect of civill and ſpirituall peace. God hath at once ſubdued the proud *Pequats* and the proud opinions that roſe up in this Land; and for plenty, never had the Land the like. Yea, which is much better, the
Act. 12. Word of God growes and multiplyeth; the
Act. 9. 31. Churches have reſt throughout the whole land, and are edified, and walking in the feare of the Lord and in the comfort of the holy Ghoſt, are multiplyed. This is much, and more it would be, if the edge of theſe and other our comforts were not this day turned by the feare of civill ſtrifes and combuſtions in the Land of our Nativitie, which doe not a little abate the ſweetneſſe of all other our happineſſe to us, and call for Lamentation and ſackecloth at our hands.

Neh. 2. 3. When *Artaxerxes* ſaid unto *Nehemiah*, *Why is thy countenance ſad, ſeeing thou art not ſicke?* Have you not read the anſwer? *Why ſhould not my countenance be ſad, when the City, the place of my Fathers ſepulchers lyes waſt, & the gates thereof are conſumed with fire?* Why? *Nehemiah* was well enough at eaſe, he had honour, and power, and favour, and pleaſure enough, and being the Kings Cup-bearer, he had Wine enough of all ſorts at his command, which maketh glad the heart of man. But what is all this not to cloud his countenance, and to overcaſt it with griefe and ſorrow, when the City of his Fathers was layd waſt, and the gates thereof conſumed with fire?

fire? Thus beloved if our comforts were treble to what they are this day, yet could it not but much abate the ſweetneſſe of them, to conſider what diſtreſſes may lie at this time upon our native Countrey, for ought wee know, and have too juſt cauſe to feare. When the Arke and Iſrael and Iudah abode in tents, and *Ioab* and his men were encamped in the open fields, *Vriah* tooke no comfort in his beautifull wife, nor in his houſe, nor in his meate and drinke. 2 Sam. 11. 11

Let us therefore, I beſeech you, lay aſide the thoughts of all our comforts this day, and let us faſten our eyes upon the calamities of our brethren in old *England*, calamities, at leaſt, imminent calamities dropping, ſwords that have hung a long time over their heads by a twine thread, judgements long ſince threatned as foreſeene by many of Gods Meſſengers in the cauſes, though not foretold by a Spirit prophetically guided; heavy judgements in all probability when they fall, if they are not fallen already. And not to looke upon the occaſions given on the one ſide or the other, betweene the two Siſter Nations; (Siſter Nations? ah, the word woundeth,) let us looke this day ſimply on the event, a ſad event in all likelihood, the dividing of a King from his Subiects, and him from them, their mutuall taking up of Armes in oppoſition and defence; the conſequences, even the gloomy and darke conſequences thereof, are killing and ſlaying, and ſacking and burning, and robbing and rifling, curſing and blaſpheming, &c.

If you ſhould but ſee Warre deſcribed to you in a Map, eſpecially in a Countrey well known to you, nay dearely beloved of you, where you drew your firſt breath, where once, yea where lately you dwelt, where you have received ten thouſand mercies, and have many a dear friend and Countrey-man and kinſman abiding, how could you but lament and mourne?

Warre is the conflict of enemies enraged with bloody revenge, vvherein the parties oppoſite carry their lives in their hands, every man turning prodigall of his very heart blood, and willing to be killed to kill. The inſtruments are claſhing ſwords, ratling ſpeares, skul-dividing Holberds, murthering pieces, and thundering Cannons, from whoſe mouths proceed the fire, and ſmell, and ſmoake, and terrour, death, as it were, of the very bottomleſſe pit. We wonder now and then at the ſudden death of a man, alas, you might there ſee a thouſand men not onely healthy, but ſtout and ſtrong, ſtruck dead in the twinckling of an eye, their breath exhales without ſo much as, *Lord have mercy upon us.* Death heweth its way thorow a wood of men in a minute of time from the mouth of a murderer, turning a forreſt into a Champion ſuddenly; and when it hath uſed theſe to ſlay their oppoſites, they are recompenced with the like death themſelves. *O the ſhrill eare-piercing clangs of the trumpets, noiſe of drums, the animating voices of Horſe Captaines and Commanders, learned and learning to deſtroy! There is the undaunted horſe whoſe*

Iob 39. 19, 20, &c.

neck

neck is clothed with thunder, and the glory of whoſe noſtrills is terrible; how doth hee lye pawing and praunſing in the valley, going forth to meet the armed men? he mocks at feare, ſwallowing the ground with fiercenesſe and rage, and ſaying among the trumpets, Ha, Ha, he ſmels the battell a far off, the thunder of the Captaines and the ſhouting. Here ride ſome dead men ſwagging in their deep ſaddles; there fall others alive upon their dead horſes; death ſends a meſſage to thoſe from the mouth of the Muskets, theſe it talkes with face to face, and ſtabs them in the fift rib: In yonder file there is a man hath his arme ſtruk off from his ſhoulder, another by him hath loſt his leg; here ſtands a Souldier with halfe a face, there fights another upon his ſtumps, and at once both kils and is killed; not far off lies a company wallowing in their ſweat and goare; ſuch a man whilſt he chargeth his Musket is diſcharg'd of his life, and falls upon his dead fellow. Every battell of the warriour is with confuſed noiſe and gar- Iſa 9 6.
ments rouled in blood. Death reignes in the field, and is ſure to have the day which ſide ſoever falls. In the meane while (O formidable!) the infernall fiends follow the Campe to catch after the ſoules of rude nefarious ſouldiers (ſuch as are commonly men of that calling) who fight themſelves feareleſly into the mouth of hell for revenge, a booty, or a little revenue. How thick and three-fold doe they ſpeed one another to deſtruction? A day of battell is a day of harveſt for the devill.

All

All this while, the poore wife and tender children ſit weeping together at home, having taken their late farewell of the harneſſed huſband and father (ô it was a ſad parting if you had ſeene it!) never looking to ſee his face againe, as indeed many and the moſt of them never doe; for anon comes *Ely's* meſſenger from the Camp ſaying, *There is a great ſlaughter among the people, and your husband is dead, your father is dead, he was ſlaine in an hot fight, he was ſhot dead in the place & never ſpake a word more.* Then the poore widow who fed yet upon a crumb of hope, teares her haire from her head, rends her cloths, wrings her hands, lifts up her voice to heaven, and weeps like *Rachell* that would not be comforted, her children hang about her crying and ſaying, O my father is ſlaine, my father is dead, I ſhall never ſee my father more; and ſo they cry and ſob and ſigh out their afflicted ſoules, and breake their hearts together. Alas, Alas! this is yet but Warre thorow a Creviſe. Beloved, doe but conſider; There is many times fire without warre, and famine and peſtilence without warre, but warre is never without them: and there are many times robberies without warre, and murthering of paſſengers, raviſhing of matrons, deflouring of virgins, cruelties and torments and ſometimes barbarous and inhumane practices without warre, but warre goes ſeldome or never without them.

1 Sam. 4. 17.

Pſal. 75. 8. Warre, it is *malum complexum*, a compound of Iudgements, a mixt miſery, *the cup in the hand*

of

of the Lord, the wine whereof is red, and it is full of mixture. The wine is indeed as red as blood, and the ingredients are fire, famine, peſtilence, murthers, robberies, rapes, deflourings, cruelties, torments, with many other miſeries. The voice of melody ceaſeth, relations that were lately the comfort are now become the grief of the life of men; *the high wayes are unoccupied,* Iudges 5.6.7. 11. *the travellers walke thorow by-wayes, the Inhabitants of the villages ceaſe, and the noiſe of the Archers is hard in the places of drawing water.* Warre, it is the immediate hand of ſuch whoſe 2 Sam 24.14. tendereſt mercies are cruelties, commonly therefore the laſt of Gods ſtroakes upon them that will take no warning. But yet there is difference in warres; a warre in the borders of an enemy is held better then a warre in ones native Countrey; for commonly, the land that is as the garden of *Eden* before an enemy, behind Ioel.2.3. them is like a deſolate Wilderneſſe; and it is very wofull when people and land ſhall be waſted together. Or if it bee warre in our own Land, yet a warre againſt a forreigne enemy invading, is farre better then a civill warre. It is grievous, but not admirable, to ſee an Egyptian and an Hebrew contending, but to ſee, as the Prophet ſayth, Egyptians againſt Egyptians, and every Iſa.19.2. one fighting againſt his brother, and againſt his neighbour, City againſt City, and Kingdome againſt Kingdome; or to ſee, as the ſame Prophet ſaith, *Manaſſeh* againſt *Ephraim*, and *Ephraim* againſt *Manaſſeh*, and both againſt *Iudah*; Iſa.9.21.

dah; O, this is both lamentable and wonderfull! The mad Souldier in the heat of his blood, and the depth of his Atheisme, may account it perhaps at first with *Abner* but a play, to see Israelites catching of Israelites by the beard, & thrusting their swords into one anothers sides: but of al warres none so bloody, neither hath any play such bitternesse in the end.

2 Sam. 2 14, 15, 16.

It is a sad play, wherein not only mens goods, and bodies, and soules, doe commonly lye at stake, but wherein also even the very Conquerour is conquered, as one that played but for his owne money, and at such a desperate play whose very gaines are loosings. No warres so cruell, so unnaturall, so desolating, as civill, warres. You have heard, Beloved, of the dreadfull German-warres; why if there be any in our owne Countrey this day, I may call them German-warres, because they are the warres of Germans, even the bloody contentions of brethren; and when relations turne opposites, nothing more opposite. A Kingdome at warres with a forreigne enemy may stand, but a Kingdome divided against it selfe, can never; there can never be prosperity within *Ierusalems* pallaces, if first there be not peace within her vals. Unity and peace are a bond, and where that is broken, there must needs follow dissolution.

Psal 122.7.

Ephes. 4 3.

When the Philistines went beating downe one another, *the multitude* (mark the word) *melted away*. A thing never consumes faster, then when it falls to melting: and how doe such weaken

1 Sam. 14, 16

ken themselves for an enemy without, and fight for the conquest of some forreigne adversary: *Gideons* men may stand still every man in his place, so long as Midianites turne their swords against Midianites. Neither needs *Iehosaphat* strike a stroake, when the Moabites, Ammonites and Edomites his enemies, lye in ambush one against another; first *Moab* and *Ammon* fighting against *Edom*, and then *Moab* and *Ammon* one against another. And what was the issue of the eleven Tribes warres with their brother *Benjamin*, but lamentation, mourning and woe? And yet too among civill warres, some are worse then other. I have read, I remember, in *Lucan*, of warres betweene *Cæsar* and *Pompey* worse then civill: and such especially are mutining warres, when there is little trust to either side, and friends are scarce knowne from foes, but all things are filled with conjurations, treacheries distractions, factions, feares, suspitions, tumults, combustions, spoylings, &c. The Lord be mercifull to old *England*, as hitherto he hath beene, yea more then to any Land this day under the Sunne, which indeed heightneth its sins above the Sunne, and makes it more sinfull then any Land at this time in the whole world, insomuch, that we cannot but yeeld that there are no warres that *Englands* sinnes have not deserved. Let us therefore feare the worst at this present in behalfe of our deare Countrey-men (considering also what ill tydings we have heard thence) that nothing, as we doubt, but a miracle of di-

Iudg. 7. 21. 22.
2 Chron. 20.
Iudg. 21. 2, 3. 6.
—*En quò discordia cives Perduxit miseros.*
Bellaper Ematheos plusquam civilia campos.

vine power and mercy can preſerve them from the miſeries of the devouring ſword. I remember what the auxiliaries of Egypt ſaid in their
Ier.46.16. diſtreſſe, *Ariſe, and let us goe againe unto our people, and to the Land of our nativity from the oppreſſing ſword*; but if wee were now under that miſery, I doubt it would bee in vaine for us to ſay the like. But that which wee are now called unto, is Brotherly Compaſſion, and to doe the part of *Iobs* friends in my Text, to ſit aſtoniſhed, as at the crying ſinnes, ſo at the feared ſorrowes of our Countrymen, for in all probabilitie, their griefe is very great.

To this end, you may thinke a while upon theſe particulars.

1 Of our civill relation to that Land, and the Inhabitants therein. There is no Land that claimes our name, but *England*, we are diſtinguiſhed from all the Nations in the world by the name of *Engliſh*. There is no Potentate breathing, that wee call our dread Soveraign, but King CHARLES, nor Lawes of any Land have civilized us, but *Englands*; there is no Nation that calls us Countrey-men, but the *Engliſh*. Brethren! Did we not there draw in our firſt breath? Did not the Sunne firſt ſhine there upon our heads? Did not that Land firſt beare us, even that pleaſant Iſland, but for ſin, I would ſay, that Garden of the Lord, that Paradiſe?

2 Withall, let us thinke upon our naturall relations to many in that Land. Some of you, I know,

know, have Fathers and Mothers there, ſome of you have Brethren and Siſters, others of you have Uncles and Aunts there, and near kinſfolke. All theſe ſitting in griefe and ſorrow, challenge our ſympathize; and it is a fearefull ſin to bee voyde of naturall affections: nature wrought in *Abraham*, as well as grace, when his nephew *Lot* was taken captive by the foure Kings. Rom. 1. 31. Gen. 14.

3.

But which is more, let us remember, how (for many of us) wee ſtand in a ſpirituall relation to many, yea very many in that Land. The ſame threed of grace is ſpun thorow the hearts of all the godly under heaven. Such a one there, is thy ſpirituall Father, he begot thee in Chriſt Ieſus thorow the Goſpel; and there thou haſt ſpirituall Brethren and Siſters and Mothers. O there is many a ſweet, loving, humble, heavenly ſoule in that Land, in whoſe boſome Chriſt breathes by his bleſſed Spirit every day, and ſuch as I hope wee ſhall ever love at the remoteſt diſtance, were it from one end of the earth unto the other. Why, they are bone of our bone, and fleſh of our fleſh in Chriſt, nearer by farre then friends, and kindred, oh let their ſorrowes be our ſorrowes, and their miſeries ours. Mat. 12. 50.

3

Beſides theſe relations, civill, naturall, ſpirituall, let us thinke upon the ſpeciall tyes and and engagements that many there have upon us. Among your friends there, whither naturall or ſpirituall, there are, no doubt ſome there,

whom you prize above the reſt. O if you could but ſee them, your ſoules would hardly ſtay within your bodies for running forth to meet them; At leaſt, you would ſtrive to incorporate your ſelves into them by the cloſeſt embraces. Alas, theſe now, perhaps, are weeping in their ſecret places, theſe are now ſitting with *Iob* among the aſhes. If you could but ſee the expreſſions of their ſorrowes, and heare their preſent ſpeeches and complaints; and how they, their wives, and little ones doe ſit and lament together, it may be ſome of them in expectation of daily death, and how they faſt and pray, and afflict their ſoules, or how, peradventure, they wiſh themſelves at this very inſtant with us; O you would weepe and cry, and melt away into teares of ſorrow.

5 To this, adde the Conſideration of the many mercies, heapes of rich and precious mercies, twenty, yea thirty and forty yeares mercies, and to ſome more, which wee have there received; eſpecially ſoule-mercies. There the light of the glorious Goſpel of Chriſt Ieſus firſt ſhined forth unto thee; there firſt thou heardſt his pleaſant voice; there did his good Spirit firſt breath upon thine heart; there didſt thou firſt beleeve and repent, and amend thy lewd wayes. And never was there a Land, I think, ſince Chriſt and his Apoſtles left the world, ſo richly bleſt in converts, or that ever brought forth ſuch and ſo many worthies into the world. Yet there now (alas indeed, where ſooner, when ſinne abounded?)

aboundeth?) doth Iudgement begin to reigne, as wee may greatly feare.

Or is it not meet that wee ſhould beare a part with them in their ſorrowes, who have borne a part with them in their ſinnes? Have we conferred ſo many ſinnes as we have done to ſpeed on their confuſion, and ſhall wee beſtow no ſorrow on them? Shall we not help to quench the fire with our teares, that we have kindled with our ſinnes? O cruell! How know we but that the Lord is at this inſtant viſiting our tranſgreſſions there acted, which polluted the Land? Beloved, did wee not commit there ten thouſand millions of ſinnes and more amongſt us during our aboad there? There, O there, we played the ungodly Atheiſts, there it was we halted betweene God and *Baal*, ſware by the Lord and by *Malchom*, were neither hot nor cold; there ſome of us blaſphemed the dreadfull name of the ever bleſſed God, polluted his Sabbaths, deſpiſed his meſſengers, contemned his holy wayes, prophaned and abuſed his mercies, and his good creatures, ran with others to the ſame exceſſe of riot, &c. And how ever ſome may ſay, they have repented hereof, yet little doe they know what evill examples they have left there behind to fill up the meaſure both of ſinne and wrath. If thy ſinnes committed there be pardoned, yet thy ſins ſins may be puniſhed, like as a Father may be ſpared, and yet his children executed. 6

Thy ſinnes, ô man, have begotten many ſins there;

there; there is many a formaliſt, and many a conformitant the more for thee, as indeed I fear there is for me. Alas, how have they kept on ſinning upon our examples? Anothers drunkenneſſes have begotten many a drunkard there, as anothers ſpiritual cowardize many a Nicodemite, and anothers Lukewarmneſſe many a *Laodicean.* Now, doe we feare that the Lord is gone forth this day to call that Land to an account, and to viſite for theſe and the like abominations, and is this nothing unto us? Shall men be ſlaine for our ſinnes, and we afford them no ſorrow? What? ſhall the old Prophet in *Bethel* riſe up in judgement againſt us? for when he had ſlaine the man of God by his lying and diſſembling to him, hee yet mourned and lamented over him, ſaying, *Alas my Brother.* Ah my friends and brethren, let us doe the like; our ſinnes have ſlaine, perhaps by this time, a little Army of men, what can we leſſe then lament over them, ſaying, *Alas, Alas, our Brethren.* Surely, wee in this Land have great cauſe to doe as wee doe this day, if for no other reſpect, yet for this; for we have done enough and enough to overwhelm old *England* with the wrath of God; that our hearts at this time could be but over-ſhadowed with a cloud of ſorrow!

1 King. 13. 30.

Againe; let us ſuppoſe that things were even now turned end for end, and that we were this day in diſtreſſe, and thoſe our brethren in peace; I am confident, that they would condole with

us,

us, yea and powre out many a prayer for us: for they did as much, I know, when this Land lay ſometimes under dearth, another time when the Indians rebelled, a third, when the monſtrous opinions prevailed. And how have they alwayes liſſened after our welfare, ebbing and flowing in their affections with us? How doe they (I meane all this while, multitudes of well affected perſons there) talke of *New-England* vvith delight! Hovv much nearer heaven doe ſome of their charities account this Land, then any other place they heare of in the world? Such is their good opinion of us! How have ſome among them deſired to dye, if they might not be vouchſafed to live in this Land? And when ſometimes a *New England* man returnes thither, how is hee lookt upon, lookt after, received, entertained, the ground he walks upon beloved for his ſake, and the houſe held the better where hee is? how are his words liſſened to, laid up, and related frequently when hee is gone: neither is any love or kindneſſe held too much for ſuch a man.

Neither let this be forgotten, that of all the Chriſtian people this day in the world, wee in this Land enjoy the greateſt meaſure of peace and tranquillity. Wee have beaten our ſwords into plough-ſhares and our ſpeares into pruning hookes, when others have beaten their pruning hookes into ſpeares, and their plough-ſhares into ſwords. And now, as *Moſes* ſayd to the Reubenites and the Gadites, *Shall your brethren goe* Numb. 32. 6. 8.

to warre, and ſhall yee ſit ſtill? So, ſhall our brethren goe to warre, and we ſit ſtill, and not ſo much as grieve with them? ſhall they be wounded with the ſword and ſpeare, and not we pierced ſo much as with brotherly ſorrow? Surely then, if ever the LORD ſhould bring the like houre of temptation upon us, as his people here have not beene long hitherto without exerciſe, he might juſtly ſhut us out of the hearts of all our brethren in the world. And whereas too perhaps here and there one in our native Land, eſpecially in their paſſions, may have had ſome tranſient thoughts, touching, it may be, ſome of us, as if the exorbitant ſpirit of *Iohn* and *Iames* were in us, deſirous that fire from heaven ſhould fall upon them, as if, I meane, we would be glad to heare of Iudgements upon our native Countrey (O cruell, and unnaturall!) our fellow-feelings this day, I hope, ſhall wipe away all ſuch prejudices. And truly, if Gods Iuſtice might be ſatisfied with that Lands amendment without one drop of blood, though wee ſhould ſhed ſtore both of teares and blood to effect it, wee would greatly rejoyce, and ſoone turne this day of Humiliation into a day of gratulation, praiſe, and thankeſgiving.

9 What ſhall I ſay? If there ſhould be any one heart here digd out of a Marpelian rock, let ſuch
Ier. 29. 7. an one remember, laſtly, that in the peace of that Land, we ſhall have peace, and therefore in the miſery of that Land, wee ſhall never be happy. You know, that God hath hitherto made that Land

Land a bleſſing unto this; If Chriſt hath a Vine here, that Land hath as yet beene the Elme that hath ſuſtained it. Thence hath the Lord thus ſtockt this American part with ſuch Worthies, there were they bred and nurſt, thence hitherto have beene our yearely ſupplyes of men, and of many an uſefull commodity. If then they ſuffer, wee may eaſily ſmart; if they ſink, we are not likely to riſe. And this, at leaſt, may bee a perſwaſive to a ſordide minde, that will not bee wrought upon by more ingenuous Arguments.

The merciful God ſtirre up all our affections, and give us that godly ſympathy, which that Land deſerveth at our hands, and teach us to expreſſe it upon all occaſions of ill tydings comming to our eares from thence. Yea, let us ſit at this time like old *Ely* upon the wayes ſide, watching, as he did, for the Arke of the Lord, with a trembling hand and heart. And let us be every day confeſſing of our old *England* ſinnes, of its high pride, Idolatry, ſuperſtition, blaſphemies, blood, cruelties, Atheiſmes, &c. And let us never goe to our ſecrets without our Cenſors in our hands for old *England*; deare *England* ſtill in diverſe reſpects, left indeed by us in our perſons, but never yet forſaken in our affections. The good God of Heaven, have mercy upon it, and upon all his deare people and ſervants in it, for Chriſt his ſake, *Amen.* 1 Sam 4.

FINIS.